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ARMAGEDDON INCORPORATED

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The True Story of the JEHOVAH WITNESSES

Their Superstitions, Charlatanism, Sin-
cerities, Fanaticisms, and Anti-Militarism
exhibited and exposed by

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Price • • **THREEPENCE**

1941
GLASGOW:
The Strickland Press, 104 George St., C.1.

FOREWORD.

This essay was printed for publication in the columns of *The Word*. Hence the use of the editorial "we" in place of the first person singular pronoun. Owing to over-setting, the type was held over from month to month. So I decided to issue the essay in pamphlet form.

To the extent that the Jehovah Witnesses are opponents of war and militarism, I pay them my tribute of respect. To the extent that they represent the plague of superstition, I am their opponent. I have no time for Jehovah nor for the superstition associated with the name of Jehovah. I object to the fetish of worshipping books and texts. To my mind, the entire propaganda activity of Jehovah's Witnesses is one of mental and moral disease. It stagnates the mind and health of humanity.

In this work, I state the facts coldly.

Guy A. Aldred.

Glasgow, Jan. 1, 1941.

Armageddon Incorporated

The affairs of the International Bible Students' Association (also known as "Jehovah's Witnesses" and as "The Watch Tower") were discussed in some detail at the conscientious objectors' Tribunal at Manchester on Monday, August 5.

Two of "Jehovah's Witnesses" came before the Tribunal, and both were unconditionally registered as conscientious objectors.

Judge C. J. Frankland, who presided, said, after asking many questions about the organisation and the finances of the body:—

"I want to say, and say publicly with all the force I possess, that there is very grave doubt in my mind about the bona fides of this organisation and the people it employs."

The first of the two, Sydney Woodburn, of Chorlton-on-Medlock, Manchester, described himself as an accredited representative and circuit missionary of the International Bible Students' Association. His service to Jehovah demanded all his interest and attention, and he asked to be registered without condition.

Judge Frankland and Alderman Aveling asked him many questions about his sources of livelihood, and the part played by the sale of books in his finances and the finances of the organisation. They questioned severely a witness, Mr. Wyne, Northern representative of the Association, who attended to give evidence in support of Woodburn's application.

Asked whether he was prepared to do agricultural work, Woodburn said he was not. He added :—

“What is of paramount importance is to preach Jehovah's gospel. I must not allow my time to be restricted.”

Judge Frankland said that Woodburn would be unconditionally registered because of the evidence he had produced that he gave up a more or less lucrative job to join Jehovah's Witnesses.

Arthur Henshall, or Ardwick, also a Jehovah's Witness, was asked by the chairman why the organisation went under so many names.

Henshall replied :—

“The head office in Brooklyn, New York, is known as the Watch Tower, but they are not allowed to own property in this country under that name, so they are known in this country as the International Bible Students' Association.”

Henshall's father gave evidence that he (the father) had been a “Jehovah's Witness” since shortly after the last war, and had brought up his son in that faith.

Judge Frankland stated the Tribunal's conclusion that the father was completely honest and sincere and that the son would be unconditionally registered.

On Friday, August 9, the Manchester Tribunal showed less friendliness towards Jehovah's Witnesses objectors. William Hall, Crooking Lane, Penwortham, near Preston, was denied exemption. His name was removed from the conscientious objectors' register without qualification.

At one stage, Judge Frankland described him as a “poor English dupe” of the American Jehovah's Witnesses. When Hall refused to

join the Friends' Ambulance Unit, the Judge remarked :—

“No, you want to keep your well paid employment. You have not much interest in lives and souls; it is money, money, money all the way.”

Prior to this, Alderman Aveling denied that Jehovah's Witnesses organisation was a Christian Association. He declared that it was merely a publishing firm and Hall's membership certificate was merely a peddling certificate.

Giving the Tribunal's decision, Judge Frankland said :—

“And please leave the room at once; I don't want the other people to be contaminated by your presence.”

The *Sunday Dispatch* reporter attended a “service” of the Jehovah Witnesses, at Kingdom Hall, the Parsonage, Manchester. After a hymn had been sung, and a prayer said, Mr. Henshall senior read a newspaper report of the Tribunal in which his son, himself, and another “Witness” participated. He paused in his reading to comment on the proceedings.

Questions were asked from the platform concerning the cost of printing and circulating the organisation's books in Britain. “Brothers” and “sisters” were invited to describe their experiences when selling the Association's publications. The service ended with another hymn.

The reporter paid a shilling for *Religion*, by Judge Rutherford, published at Brooklyn, N.Y., U.S.A. From a section, headed “Defense,” the reporter quoted this passage and published it in the *Sunday Dispatch* for August 11.

“One who attempts to commit an unlawful act against another may be dealt with, and against such wrongdoer such degree of force may be used by the one assaulted as may to him appear to be necessary

to protect his *property or himself or kin* from an act of the wrongdoer."

On Tuesday, September 10, the Leeds Tribunal struck off the objectors' register Horace Frederick Leaver, who described himself as a Jehovah's Witness. Leaver claimed exemption as "an ordained minister of Jehovah God."

The chairman, Judge Stewart, protested:—

"But you have been a cabinetmaker and a grocer's assistant until a couple of months ago. Your case is about as thin as anything we have had, and we have had a number of Jehovah's Witnesses."

Giving the Tribunal decision, the chairman said:—

"We have definitely come to the conclusion that it is a very badly organised escape from service. This society supports cases in which a man has joined about five minutes before registering, claiming exemption on the same footing as ministers who go through long courses and are ordained with formality into different Churches."

Several members of the Company of Jehovah's Witnesses appeared before the Conscientious Objectors' Tribunal at Derby, on Wednesday, September 18. Each of them was engaged full time in evangelism and the sale of religious publications from door to door.

The chairman (Judge T. W. Langman) inquired how the company was able to support such a large number of people in such an occupation. One of the men, David Warner, replied, "We rely on the Lord."

Chairman:—"Do you get manna, or do you feed like an ordinary human being?" The applicant answered that the Lord provided the food. The chairman replied:—

"Don't talk a lot of humbug to me. The Lord provides everything, but generally you cannot have a thing unless you pay for it. You talk about the

Lord almost as if you had Him in your pocket."

Warner was struck off the register. J. R. D. Cooke (who had been an evangelist in France and Spain) was allowed to remain. E. H. R. Cooke was marked for non-combatant duties. Another member of the company, Eric Thomas Moss, 11a Prospect Road, Marlpool, was exempted conditionally upon finding work on the land.

A large number of "Jehovah's Witnesses," many of them of military age and belonging to the Birmingham and Wolverhampton districts, foregathered at Hereford on Sunday, May 19. The Hereford meeting was not widely announced, but parties of "Witnesses" had toured various parts of the city during the morning.

The meeting was arranged to be held in the Drill Hall, former headquarters of the Herefordshire Territorials, at 6.30. One man was selling literature, in many attractive covers. After a good deal of what might be called argument, this man admitted to a reporter of the *Hereford Times* that he was a conscientious objector. Another worker stated that all the "Jehovah's Witnesses" were conscientious objectors.

As the meeting opened, a number of soldiers began to enter at the back of the Hall. They took up their stand mainly at the back, several rows deep, but some of them spread down the sides of the Hall.

The speaker appealed for quiet while he put on Judge Rutherford's speech on a gramophone record, but the soldiers called out and sang "Roll out the barrel." They drowned the loud-speaker with whistles and cat calls, and a cry of "Down with the Conchies." Some of the

audience rose from their seats to stand beside the soldiers on the outer aisles.

Then the soldiers sang "God save the King," and when the "Jehovah's Witnesses" did not stand compelled those near to do so.

The speaker again tried to carry on with his address, but it was impossible for him to be heard. At length a man in uniform mounted the platform, whereupon those of the audience who associated themselves with the soldiers cheered. There was absolute quiet while the soldier spoke a few words to the would-be speaker (who had come from London). He then addressed a few words to the soldiers, and the speaker announced: "This public meeting is cancelled.

The soldiers left the hall, but the "Witnesses" still stayed on. The soldiers went trooping back into the hall. It was too much for the "Witnesses," who left the hall, entered their buses, which were thickly parked in the Drill Hall yard, and were taken home.

One woman, wearing a Civil Nursing Reserve badge, remarked, "So perish all our enemies."

In an interview with a *Hereford Times* representative, Mr. P. Lovegrove, the "Witness" Zone Servant in charge of the Hereford District, said the meeting was part of a "Zone Assembly," covering the counties of Hereford, Worcester, Stafford and part of Warwick. There were about 600 people present, and more than half of them were members of the sect. The audience contained about 250 to 300 soldiers. These soldiers came into the hall in groups of 20 or 30, and as soon as the chairman (Mr. J. Robb) got up to speak they started to make a demonstration.

Mr. Lovegrove stated that the opposition was

organised and that the "Jehovah's Witnesses" were complaining to the authorities. He stated that they were not pacifist but were against the war. Replying to a direct question as to whether their members would register as conscientious objectors, Mr. Lovegrove said:—

"Yes they would register as conscientious objectors. With their knowledge of the Kingdom they could not join in this war. It is a totalitarian war brought forth by the Devil and opposed to Jehovah's theocracy."

In the United States of America, although that country is not yet as war, defence hysteria has caused much greater suffering to Jehovah Witnesses than that experienced by members of the sect at Hereford in Britain. At Kennebunk, Maine, during the third week in June, six Jehovah Witnesses were arrested on charges of assault, with intent to kill. Two of the accused, Edwin Bobb of West Chester, Pa., and Joseph Leather of Portland, Me., were released after posting five thousand dollars bail each. The other four were held in lieu of bail. The charges brought to a temporary end a reign of terror directed against the Witnesses for over a week.

On June 8, a riot was precipitated when two members of the sect refused to salute an American flag. The next day a car occupied by four Kennebunk men stopped near Kingdom Hall, the sect headquarters. It is claimed, and this is unquestionably a framed charge, that a volley of shots poured from the building into the machine. Two of the occupants were hit, one of them so severely that amputation is thought to be necessary.

Later in the day, a mob of two thousand townspeople sacked and burned the hall. The mob made two visits. On the first they burned

out part of the interior. On the second they completed the destruction.

Before each fire, the mob ransacked the building and removed literature, furniture and personal belongings. These were burned in piles in the street.

At Litchfield, Ill., fifty members of Jehovah's Witnesses were placed under protective arrest during the second week in June. They had been attacked by a mob of townspeople who overturned and destroyed sixteen automobiles after the sect members refused to salute an American flag.

This outbreak of mob violence followed immediately upon a most dangerous decision of the Supreme Court of the United States. The ruling attracted little attention in the capitalist press. But it wiped out the constitutional guarantee of a basic civil right: freedom of religious worship. The Court ruled that Jehovah's Witnesses must salute the American flag, although it is against the tenets of their faith to do so.

The nine old men, some of them called "Liberals," of the Supreme Court, gave hooliganism the legal stamp of approval. Mob violence, such as that we describe from Kennebunk and Litchfield, broke out in all sections of the United States. In the first week, there were ten cases of vigilante action.

The Supreme Court decision has caused a repetition of 1939, when bands of Loughlinites invaded and disrupted a meeting of Jehovah's Witnesses in Madison Square Gardens.

And here is an interesting comment of fact, an irony of reality. Judge Rutherford, then the leader of Jehovah's Witnesses, opposed the last war. He was sentenced to jail as an objector by Judge Manton. The latter made the most

of his opportunities as a patriot. Recently, Judge Manton was ousted from the bench, and sentenced to jail for corruption unbecoming a judge. The stories of Rutherford and Manton will be told later.

Stanley High, in the *Saturday Evening Post*, Philadelphia, U.S.A., for September 14, 1940, describes the Jehovah Witnesses organisation as "Armageddon, Inc." He explains that the Witnesses hate all established churches and all governments with unconcealed enthusiasm. In the United States, as in Britain, they say so on phonograph records, sound trucks, and a flood of literature. In the States, they use the radio also.

Throughout the States, Witnesses' meetings have been broken up, their meeting-houses pilaged, and their members jailed. In Canada, membership of their organisation is a prison offence. In Australia their suppression is demanded. In Germany, six thousand of them are in concentration camps. During one typical month of persecution in the United States, from June 14 to July 14, 1939, lawyers had to defend them in 39 cases in twenty states, for conflicts with riots and alleged contravention of the law. Before this rising tide of ill-will, Jehovah's Witnesses refuse to retreat. Their gospel is one of fanaticism, error, and superstition. It contained some truth, but not enough to compensate for its soul-destroying charlatanism and insanity. It possesses an able propaganda organisation and manages to place that propaganda activity on a sound business basis. This betrays shrewdness and zeal. But the general activity is a dangerous soul-destroying, mind-destroying exhibition of senseless energy. Whilst appreciating the fact that Jehovah's Witnesses are anti-militarists, we share the opposition felt to-

wards the results of their activity. They are an expression of the hysterical absurdity of collapsing social order.

In mid July, 1940, the United States Jehovah's Witnesses staged a convention in Detroit. Columbus, Ohio, banned their convention. 25,000 Witnesses assembled in Detroit. Smaller conventions were held at the same time in nineteen other American cities, East, South, and West.

Detroit was suffering from a heat wave. The Witnesses rigged up a hospital in a near Convention hall, manned it with their own doctors, and with orthodox demonstrations took care of the scores who were felled by the sun. Inside the hall they set up their own kitchen and cafeteria. For four days the huge Convention organised its life and its testimony. The police said they had never seen so large a crowd so orderly.

Having listened, over the public address system, to speakers they could not see, the Witnesses carried the message, block by block, to Detroit, to Flint and Pontiac, and scores of towns within a fifty miles radius. They distributed more than one million pamphlets. On the Sunday evening the Convention closed. Caravans of all kinds took the Witnesses homeward. But fifty witnesses were left behind in the clutches of the law, for circulating literature in the public park without a permit.

The propaganda organisation of the Witnesses is wonderful. It is this organisation which annoys Tribunals and leads to charges of insincerity. Actually, it is a most effective agitational network. Objection should be taken not to its efficiency nor yet to its form, but only to the fact that business considerations are liable to mar the sincerity of its propagandists.

The Witnesses have no churches. They keep no rolls of membership. Groups of followers are called Company Organisations. Their meeting places are styled Kingdom Halls. In 1939, there were in the U.S.A. 2425 Company Organisations. During that year, the American movement employed, full and part-time, as literature distributors, 44,000 workers. These people travelled over 21,150,000 miles. For greater ease of administration, the Witnesses have divided the United States into six major regions and 153 zones. These regions are presided over by regional and zone servants. The United States harbours no other heretical and conscientious minority of anything like their size and militancy.

We challenge the sincerity of the organisation because of the mystery with which its present leaders, headed by Judge Rutherford, surround the history of the movement. The truth is known to Rutherford but is not told. In the 1940 yearbook, the Witnesses state that in 1872

"a few Christian persons met together in a little town in Pennsylvania to consider the Scriptures relative to the coming of Christ Jesus and His kingdom."

By 1884, we learn, this group had organised a corporation under the name of Zion's Watch Tower Society, later changed to Watch Tower Bible and Tract Society. That was in Pennsylvania. In New York State another corporation was set up, namely, The People's Pulpit Association. Later, this became the Watch Tower Bible and Tract Society—under which corporate banner the Jehovah Witnesses continue to operate. In 1914, in Britain the International Bible Students' Association, Inc., was set up.

The purpose of these corporate bodies is simple—

“to wit: the dissemination of Bible truths by means of publication, in printed form and other lawful means.”

The important omission in this official history condemns the organisation as being conscious of its charlatanism. The “few Christian persons” who foregathered in 1872 were chiefly one person, Charles Taze Russell, known as Pastor Russell. Whatever revelation descended on that modest assembly was relayed through him. The 1884 corporation was organised by him. Rutherford was appointed the attorney for Jehovah’s Witnesses and called from his Missouri home to Brooklyn by Russell in 1909. Until his death seven years later, Russell continued to lead and to be the organisation. The body of his beliefs became known as Russellism. His followers were called Russellites. Rutherford was a Russellite. He moved in as Russell’s successor about the time that the United States entered the World War. He succeeded Russell because of his frequent legal appearances in defence of Russell, and his business management of the vast Russell establishment.

Pastor Russell appointed himself Pastor. This is perfectly legal and a privilege of all religious organisations. His followers accepted his title. Judge Rutherford seemed to have been appointed Judge by his disciples. This is not so legal. He does not stress his claim to the title. His right to the title seems a little obscure, but it is said that on two or three occasions, in some small Missouri township, he acted as judge.

Russell, in his early career, ran a haberdashery store in Pittsburg. It prospered and he came to own a small chain of establishments.

Nominally, at this time, he was a Congregationalist. Actually, he was pretty indifferent to religion. One day he dropped into a Pittsburg pool-room and heard an Atheist deny the existence of heaven and hell. The denial intrigued him and he settled down to the study of the Bible. What he discovered drove him out of the haberdashery business and made him into a prophet. He began to preach in 1878 and assumed the title of Pastor. He preached, wrote, travelled extensively. At the time of his death, his six major books had had a total distribution of nearly 15 million copies. The doctrine he preached was millennial. His life was not millennial. He was involved in lawsuits and personal controversy. He once declared:—“*Many of the Lord’s most faithful children live in a matrimonial furnace of affliction.*”

He lived through such a furnace during all his years of haberdashery and during some years of his pastorship. Then he was divorced. The court held that Russell’s attitude of “insistent egotism,” “extravagant self-praise,” and “continual domination” were such as to “render the life of any sensitive Christian woman a burden and make her life intolerable.”

Following upon Russell’s death, his disciples uttered an official panegyric, declaring that, in “*the history of the Church of Christ . . . the place next to St. Paul in the gallery of fame as expounder of the Gospel of the Great Master will be occupied by Charles Taze Russell.*” Rutherford shared in this tribute to Russell’s memory and rose to leadership by pretending to acclaim the founder of the sect. But once Russell’s garment fell on Rutherford’s shoulders, the Judge utterly cast out the memory of the Pastor! The reasons for this deliberate and

calculated neglect expose the charlatanism of the Jehovah's Witnesses teaching and organisation.

Russell was divorced by his wife for arrogance, egotism, and mental cruelty. These characteristics made him the founder of the sect. He may have wanted poetry, sympathy, understanding, and vision. All Jehovah's Witnesses are devoid of these gifts, merits, and graces. Their lack of a real music of living explains their zeal as Jehovah Witnesses. Rutherford is as devoid of spirituality as Russell, his master and initiator.

Russell, like the "prophet" Baxter, the founder and editor of that amazing and ridiculous paper published in London, *The Christian Herald*," based his doctrine and organisation on the Second Coming of Christ. The Mormons did this and so search for Zion, with the result that they founded Salt Lake City in Utah. The charlatan Dr Dowie secured wealth and power and established Zion City on the same glowing superstition. The Adventists teach the same central idea, as do any number of stupid, ignorant, evangelical Fundamentalist Churches. The Second Advent is the trump card of religious charlatanism.

Russell expounded this belief with a maze of scriptural and expository detail that reduced imagination and understanding to pathological expressions. He added together all the available ages of the patriarchs, the reigns of the kings and judges of Israel, threw in two dates from the New Testament, and concluded that the Second Advent occurred "invisibly" in 1874. Russell then set definite dates for the *actual* "coming." On each successive occasion, the event failed to materialise. Russell changed his dates and confessed to miscalculation. He was none the less dogmatic. Both in the matter of

calmly varying his dates, and maintaining an arrogant assertiveness, Russell imitated Baxter. His record is a dangerous one to applaud, and the definite dates condemn his writings. So Rutherford has dropped him entirely. His literature belong to the dead past and his name is erased from the scroll of fame. Rutherford employs a quite different Biblical arithmetic in order to forecast the Second Coming. In a work now safely out of print, Rutherford once employed multiplication where Russell resorted to simple addition. He got the date 1914. That was during Russell's lifetime. Since Russell's death, Rutherford employs a wiser method. He no longer multiplies and he does not add. He has given up times and seasons. He employs the phrases "soon," "at hand," "not long delayed." These are more menacing and less definite. He has explained 1914. That year ended Satan's handiwork. A new era was ushered in with the great war and Christ again returned invisibly to earth. We would comment: *most invisibly*. It would seem that Satan has staged a come-back and the heavenly host is in full retreat. All this is preparation for Jehovah's war—Armageddon. Until then, Jehovah's Witnesses have to adapt themselves to a world in which the devil rules. To do this, and to prepare for the Second Coming, Jehovah's Witnesses have to organise themselves as a Theocracy.

Jehovah Witnesses hold that their allegiance is to heaven. They are the nucleus of the Kingdom that will be established after the Second Advent. They refuse to vote or to hold public office. They do not salute the flag, neither the British flag, nor yet the flag of the United States. Red, White, and Blue means nothing to them. They quote Exodus xx., 4-5, the Commandment against graven images, to justify their refusal to salute the flag. Some of them

refuse to send their children to public schools. They refuse to fight for the powers of this world but they would fight for Jehovah.

Judge Rutherford is a Missourian by birth. He studied law. As a young man, he practised it in several Missourian towns. One day a Russellite visited his home, left some literature, converted him.

Rutherford did not approve of the World War, and he was opposed to the United States entry into that war. At that time he had succeeded to Russell's place as leader of the Witnesses. He boldly stated that he was opposed to war. Troubled young men sought his advice. He directed their attention to the section of the Draft Act which provided exemption on grounds of conscience. Bloodthirsty clerics denounced and hounded him for his anti-militarism. With seven of his followers, he was sentenced to the Federal prison in Atlanta. Rutherford spent nine months here and enrolled 100 prisoners in his Bible Class. The United States Court of Appeal reversed the decision convicting him, and he was released. To-day, at seventy, he is the most potent religious leader in the United States—for he addresses the world. Father Coughlin is a voice where Rutherford is a movement, and an international movement at that.

Rutherford is equipped, physically, for leadership. He is more than six feet tall and portly. He walks with the measured and solemn tread of a senator. He wears old-fashioned stand-up collars, black-string bow ties, and a long black ribbon for his glasses. The glasses are handy props. He uses them for minor gestures. They make his deliverance seem profound. His voice is heavy, rounded, and sometimes booming. He is shielded from the world like a leper or a Thibetan High Priest. In Detroit, during the

great convention, he lived incommunicado at an unnamed hotel. During the four days, his 25,000 followers saw him but twice—at the opening and closing sessions. He was scheduled to make one appearance in between, but cancelled that appearance. He makes his personality a mystery and so rules. But his official description is unpretentious. He is president of the three bodies which constitute the structure of the organization: the Watch Tower Bible and Tract Society, the Watch Tower Bible and Tract Society, Inc., and the International Bible Students' Association.

Rutherford has written 17 books and 73 pamphlets. Each year 15 million of his books and pamphlets are circulated. Since 1920, a grand total of 309,500,000 books and pamphlets by him have been distributed. The total for 1939 was 27 million. This is the English circulation. Besides this, his works have been printed in 83 languages and dialects.

Rutherford edits *The Watchtower*—the semi-monthly magazine "Announcing Jehovah's Kingdom." Most of its sixteen pages of Biblical interpretations are written by him. Mostly, they are unreadable—rubbish. Nevertheless, during 1939 four-and-a-half million copies of *The Watchtower* were printed. Also, five million copies of *Consolation*, another semi-monthly publication, and two million copies of *Kingdom News*. Rutherford has a hand in editing both these papers.

Rutherford speaks regularly over WBBR, the Brooklyn station owned by the Witnesses. For ten years he had a weekly radio programme on more than 200 stations. His recordings have been in use on 294 stations. For phonographic purposes his voice has been recorded on 109 different disks. Until the present war he

travelled widely. He has addressed gatherings of Witnesses in most of the 36 countries in which they are organized.

In 1939, Rutherford published a book on *Salvation*. Within three months, one million copies had been sold. It has reached the four million mark.

Since the outbreak of war, he has published a pamphlet, *Judge Rutherford Uncovers the Fifth Column*. This 32 paged nickel pamphlet is an attack on the Church of Rome. It was printed in June, 1940. By the end of July four million copies had been sold.

These books showed no enthusiasm and no sacrifice for truth on the part of the publishers. As the chairman of the Manchester Tribunal states, the publication is a business. The books sell in the U.S.A. for 25 cents; the pamphlets for a nickel. A writer for the *New York Evening Post* took samples of the Rutherford books and pamphlets to a New York publisher. The publisher stated that he could sell the books for 11 cents, and the pamphlets for 2 cents, and make a normal profit on both.

Rutherford runs the business and is responsible for the book and pamphlet prices. Jehovah Witnesses' principal headquarters are two modern buildings, seven and eight stories respectively, in Brooklyn. One of them, facing pleasantly on East River, is the office quarters. Here, also, the Judge is housed. Housed with him are the several hundred employees. They get their board and keep and ten dollars a month for incidentals. The board part is provided chiefly from two Witness-owned farms.

The second building houses the printing plant and factory. The corporation owns property in other parts of the United States. One of these is a commodious edifice, built in a style that

might be called Southern California Moslem, located in San Diego. It is called Beth-Sarim—the House of the Princes. This provides West coast quarters for Judge Rutherford and his associates. The title deeds are drawn up in the names of the prophets David, Isaiah, Ezekiel, Daniel.

In 1938, when the Judge was in England, the Witnesses hired Albert Hall and packed it for his speech. In addition, they hired halls in the United States, ten in Canada, ten in Australia, and four in New Zealand. All these centres were tied in by wire and wireless through the hired and highly expensive facilities of the American Telephone and Telegraph Company. The nineteen cities where meetings were held simultaneously with the convention in Detroit were similarly tied in.

Technically, the government of Jehovah Witnesses is in the hands of a board of seven directors. A board election is held every three years. At kingdom meetings no plate is passed. Each Witness, however, gives what he is able to the local work and nationally. In elections to the board of trustees, all Witnesses are eligible to vote whose names are recorded in Brooklyn as having contributed ten dollars or more for the preceding year.

Last fall, someone put to Rutherford the tribunal pet question, whether, if his mother were attacked, he would defend her. The Judge made a Scriptural come-back:—

“‘Who is my mother?’ ‘Whosoever shall do the will of my Father which is in heaven.’ The fact that one has a brother and sister and mother after the flesh, but who are against the Theocracy, does not mean at all that the Christian is under any obligation whatsoever to care for or protect any such opponent of the kingdom.”

To our mind, this sounds as much like Fascism as Christianity.

We have referred to the organisation of the Jehovah Witnesses. Those who have worldly obligations and can work only part-time are called "Publishers." Those who can work full time are called "Pioneers." A Pioneer works a minimum week of 150 hours. A Special Pioneer works a 200 hour minimum week. The work consists of beating the postman at pounding pavements and visiting houses.

In 1939, on Cassius Street, New Haven, Connecticut, three Witnesses—a father and two sons—played a record viciously attacking the Catholic Church. This street is populated 90 per cent by Roman Catholics. Two Catholics advised the Witnesses to move on. The Witnesses took the matter to court. They lost the case in the Common Pleas Court in New Haven and the State Supreme Court. The United States Supreme Court reversed these decisions and upheld the Witnesses. Mr Justice Roberts delivered the unanimous decision of the Court. He declared that:—

"In the realm of religious faith and in that of political belief sharp differences arise. In both fields the tenets of one man may seem the rankest error to his neighbour. To persuade others to this point of view, the pleader, as we know, may at times resort to exaggeration, to vilification of men who have been or are prominent in church or state, and even to false statement. But the people of this nation have ordained in the light of history that, in spite of the probability of excesses and abuses, these liberties are, in the long view, essential to enlightened opinion and right conduct on the part of the citizens of a democracy."

For their refusal to salute the United States flag, Jehovah Witnesses have been assaulted by rampant patriots all the way from Del Rio, Texas, to Kennebunk, Maine. The Supreme Court ruled that school authorities had the right to enforce the flag salute. Two days later at Del Rio 400 self-styled patriots attacked three

Jehovah Witnesses literature sellers, and escorted them beyond the city, and warned them not to return as they were "Nazi agents." They next destroyed a pamphlet which attacked both Fascism and the Papal Church, entitled *Fascism or Freedom*. The cover carried a small sketch illustrating and attacking Fascist slavery.

Jehovah Witnesses Before the Tribunals.

On Sunday, September 15, 1940, a convention of Jehovah Witnesses was held in the Free Trade Hall, Manchester. 3,500 members were present. A statement was issued, denying that the Association was "*a dictator over the conscience of its associates.*" The statement concluded:—

"This organisation is not interested in the question of conscientious objectors, and has not interfered with its members in this matter."

Notwithstanding this statement, every member of the International Bible Students' Association, or Jehovah Witnesses, is a conscientious objector. The membership of the organisation is 100 per cent. uncompromisingly pacifist and anti-militarist. It may believe in the wars of Jehovah. It does not believe in the wars of the kingdoms of the earth.

In the main body of this essay, we have listed a number of Tribunal cases in which Jehovah Witnesses have figured as conscientious objectors. In the cases that follow, every appellant mentioned is a member of Jehovah Witnesses. The single statement of this fact will save the reader wading through tedious repetition.

"Crime does not pay, and to participate in this war would be branding myself a criminal."

This statement was made by Richard Steele, Wembley Cottage, Darvel, Ayrshire, when applying for exemption from military service at the Conscientious Objectors' Tribunal in Glasgow on December 20, 1939.

Steele said that to take part in the war directly or indirectly was, in his view, a criminal offence.

Robert Young, 24 James Street, Motherwell, objected to military service, as he believed all worldly organisations were organisations of Satan.

Professor Henderson—Is this tribunal an organisation of the devil?—Yes. All those who are outside Jehovah's organisation are in the devil's, whether they realise it or not.

Sir Robert Bruce—You are the only true Christians in the world?—Yes.

The Church of Scotland is a devil's organisation?—Yes, because it takes part in the world's affairs.

Mr Bryce Walker—Jehovah's Witnesses is an organisation.. May this not be a subtle act of the devil to entangle you?—No, because we have Jehovah's approval.

Applicant concluded by saying that he was prepared to face death or go to jail or, like the Apostles, be crucified or even shot rather than take part in a devil's organisation.

The Southampton Tribunal, on June 26, registered Herbert John Fleet, Victoria Road North, Southsea, for agricultural work. Fleet described war as the devil's handiwork, but said that we were approaching Armageddon.

The Manchester Tribunal gave unconditional exemption on July 9, 1940, to Kenneth Gooch, of Hyde. Gooch gave up a job because it was con-

nected with the war. In the original decision Gooch was spoken of as a man who had made real sacrifices for his convictions. When he asked whether he could appeal against being registered on condition of doing work on the land, Judge Burgis said:—

"What do you want to appeal about? We are asking you to do what you said you could do."

Gooch said they had misunderstood him.

The Tribunal discussed the case again, and the Chairman announced:

"We are disposed to think that the applicant did not fully appreciate what he was saying. We believe that he is telling the truth when he says that conscience will not allow him to do anything except the work of a Jehovah's Witness. We feel that he has shown his sincerity by the very fact that he gave up employment to do the whole-time work for Jehovah's Witnesses. But for that we should certainly not accept this view."

The first South Australian prosecutions over conscientious objectors in this war were launched against two young men in the Adelaide Police Court the last week in August, 1940.

Of the four men concerned two were Jehovah's Witnesses. The men had been called upon to undergo national military training.

The prosecutions were under the Defence Act. One man was charged with refusing to take the oath of allegiance, and the other with refusing to be medically examined.

The penalty for refusing to take the oath is six months' imprisonment, and for refusing medical examination £20, three months' imprisonment, or both.

These prosecutions brought South Australia into line with England.

According to the local military spokesman, this conscientious objection business started

when a Jehovah's Witness who had been called up under part 4 of the Defence Act—which requires the oath of allegiance to be taken—refused to take the oath. He told his friends—all Jehovah's witnesses—and these men refused, too, when they were called up.

Then the Jehovah's Witnesses and some others called up under part 12—where the oath is not necessary—refused to serve in any capacity.

Another move was refusing to be medically examined—which is necessary under both parts of the Act.

When Lambert Cyril Leeds George, of Kingdom House, Derwent Square, Liverpool, at the Lancashire and Cheshire Tribunal for Conscientious Objectors at Liverpool on September 6, 1940, described himself as a minister of the Gospel (Jehovah's Witnesses), he was questioned as to his status.

"Isn't it true," asked Alderman Roberts, "that you go round houses selling books?" to which the applicant replied: "You cannot pass on the Word without selling the books."

Alderman Aveling—We want to find out whether you are a minister of the Gospel or a pedlar of books.

The applicant contended that he was a full-time minister, having given up his work as a joiner.

"No," replied the applicant, when asked by Alderman Roberts whether he had any ulterior motive in giving up his work to become a minister of the body.

Judge Burgis said that the fact that George joined in March, 1940, was suspicious, but that was no reason why the Tribunal should come to the conclusion that he was a bogus member. Having heard his witness, they decided he was

a genuine member, and he would be registered unconditionally as a conscientious objector.

The finances of Jehovah's Witnesses were discussed by the Yorkshire Tribunal in Leeds on September 13, 1940, when a member of the society, Arthur Rogers (33), grocery assistant, of Chelsea Street, Keighley, was struck off the register of conscientious objectors.

Another member, Tom Dickinson, gave evidence on behalf of Rogers. Dickinson said that ten years' work for the society had cost him and his wife £200 of their own money. His wife, a teacher, gave up a £5 5s a-week job to do the work.

In their best days the couple made about 19s a week, and they took a room for eight or nine shillings and cut their coat according to their cloth. Other people in the society were generous to them.

The literature was allowed to them at small cost, and the margin went to the seller.

"It is extraordinary the number of men not members of a church who have become Jehovah's Witnesses since the beginning of the war," commented Judge Richardson, chairman at the Newcastle Conscientious Objectors' Tribunal on September 17, 1940, during the hearing of a Sunderland man's case.

The applicant, Edwin Wilson, of 115 Bede Street, Roker, became a Jehovah's Witness ten months ago. Before that he was not a member of any church, though he had been brought up to hold his present beliefs.

Wilson was removed from the register without qualification.

His Honour Judge T. W. Langman presided at a sitting of the North Midlands Conscientious

Objectors' Tribunal at Derby on Wednesday, Sept. 18, 1940.

Eric R. H. Cooke, 14 Wilfred Street, Derby, a member of the Company of Jehovah's Witnesses, said he was a full-time minister of the Gospel. He was opposed to taking part in war.

He was registered as a C.O. so long as he did work on the land.

David Warner of the same address, also a member of Jehovah's Witnesses, was struck off the register. Addressing Warner, the chairman said:—

"Do you get manna or do you feed as an ordinary human being? You talk a lot of humbug. The Lord provides everything, but generally you cannot get it unless you pay for it. You talk as though you had the Lord in your pocket."

Another member of the same society, E. T. Moss, 11a Prospect Road, Marlpool, Heanor, was registered so long as he did work on the land.

A fourth member of the Company of Jehovah's Witnesses, John Roy D. Cooke, 14 Wilfred Street, Derby, who said he had done evangelical work in France and Spain, was retained on the register so long as he carried on with his present work.

"The Christian obeys all the laws of the land in which he lives willingly, but when men call upon him to act contrary to the commandments of God he must obey God rather than man. In Britain I should like to mention that this has been respected, and all of the Jehovah's Witnesses there have been exempted from military service."

These words were contained in a letter written by George William Bernard Gunn, who appeared before Mr F. H. Yates in the Salisbury Magistrate's Court, Mashonaland, South Africa, on October 4, 1940, at an inquiry into an allegation that he failed to report for full-time service in

the medical corps after having received instructions to do so.

Spencer Tanfield, Clerk in charge of the Recruiting Office, Salisbury, gave evidence of receiving the letter after he had sent a call-up notice to Gunn on August 30. He was to report at the Range Camp, Salisbury, on September 8 and undergo training in the Southern Rhodesian Medical Corps.

Evidence that Gunn had not reported at the Range Camp was given by Lieut. William John Wallace, acting adjutant of the Medical Corps. He was arrested at the Petrol Mine, Essexvale, where he was in employment on September 30.

Gunn had nothing to say. He was committed to military custody.

A week later Gunn was court-martialled and sentenced to 21 days' detention.

Judge E. C. Burgis, as chairman of the Manchester Tribunal, said to Norman Colburn (31), an Audenshaw commercial traveller, on October 10, 1940:—

"You are in exactly the same position as a man at whose house three weeks ago there called a woman with a child, seeking refuge. He told her his conscience would not allow him to give them hospitality, and they went away. An hour and a half later a haggard woman and a bandaged child came back and asked for shelter. The man said: 'My conscience is making an ass of me and is going to destroy my humanity. Come in at once.' Your conscience," the Judge added, "is going to make an ass of you, and is going to destroy your humanity."

Registering Colborn conditionally, the Judge described him as one of those men who brought Christianity into contempt.

The Judge gave a detailed judgment in the case of Richard Cotterill, of Withington, Manchester, a former accounts clerk in the city's water department, who gave up his work to pre-

pare for ordination in the Church of England but later became a Jehovah's Witness.

He recalled that the tribunal had made "a variety of observations" on this organisation—many of them unfavourable.

Judge Burgis added:—

"But because one person abuses this organisation, there is no reason why we should assume that every member has joined to evade military service. In the last two years, the applicant has lived a deeply spiritual life. For the last two years he has maintained himself on his savings, doing spiritual work at his own cost. There is a definite spiritual history and a definite spiritual life, lived by the applicant at financial cost to himself. He did not get what he hoped for from the Church of England, nor from the P.P.U., and in June this year he became a part-time Jehovah's Witness, and a fortnight ago he was moved to become a Jehovah's Witness full time."

With regard to agriculture, Judge Burgis said, they had determined, with more difficulty, that as it would be connected with a worldly organisation it would offend his conscience to do such work. He would be registered without condition.

The following day, the same Tribunal discussed the Biblical knowledge of Jehovah's Witnesses. Mr A. Kerr put two questions to Wilfrid Wild, of Heaton Norris, a full-time Jehovah's Witness. Mr Kerr asked about Zaccheus and also about the healing of the "gate called beautiful." Wild had not heard of either.

Sir Miles Mitchell said to a witness appearing for Wild:—"Have you heard one 'Jehovah's Witness' who could answer one question about the Scriptures?"

The witness: I answered a few myself.

Sir Miles: Well, leaving you out—you must be the exception.

The witness: I have not heard one being asked a question on the Bible.

Sir Miles: You must have a good deaf ear.

Several Jehovah's Witnesses were questioned at a North Midland Conscientious Objectors' Tribunal (Judge Langman presiding) at Nottingham Shire Hall on October 17, 1940, when it was said that all the members of the sect were ministers.

Arthur Smith of 28 Rockwood Crescent, Hucknall, gave up work in a factory engaged in war work. He was now a full-time minister for Jehovah's Witnesses.

His name was kept on the register on condition he does work of national importance on the land.

"I am doing exactly the same work as the last applicant," said Ronald Gamble, of Kingdom House, 14 Wilfred Street, who said he was an ordained minister.

This led Judge Langman to comment on the number of young men who were such full-time ministers.

Gamble said he had not ordained himself, but they were not ordained by an ecclesiastical leader.

Judge Langman: You are all ministers?—Yes. We are not like an ecclesiastical system which distinguishes between clergy and laity.

Ald. Hind: You believe in Armageddon?—Yes; certainly.

Ald. Hind: And when it comes you will be the only people on the winning side.

Gamble's name was ordered to be struck off the register.

Another of Jehovah's Witnesses, Geoffrey Butterworth, of 1 Berry Street, Hepthorn Lane, Chesterfield, formerly an engineer's fitter, said he, too, was a full-time minister. He was told he had been more frank with the Tribunal almost

than any other of the members of his sect. His name was kept on the register.

Joseph A. Williams, Jehovah's Witness, of 74 Tower Road, Boston, was struck off the register.

Stanley A. Gooch, Shanklin Drive, Grantham, Jehovah's Witness, was registered for service on the land.

Alfred H. Smith, 8 Park Place, Worksop, told the Nottingham Tribunal, on December 19, 1940, that he was a member of Jehovah's Witnesses, and became a minister of that organisation in 1939. He said he had given up his home, sold his house and everything to take up this work, and now lived in a caravan.

"You are not a minister under the Act; if you were you would be exempt," the chairman commented.

The Tribunal registered him for non-combatant service, and he declared "I object."

Proscribed in Australia.

Lord Gowrie, Governor-General of Australia, issued a proclamation in Canberra on Friday, January 17, 1941, declaring illegal the Jehovah Witnesses' organisation.

Four broadcasting stations from which programmes sponsored by the organisation had been broadcast were closed down pending an investigation into their ownership.

Mr. W. M. Hughes, the Attorney-General, who is also Minister for the Navy, declared that since the war the Jehovah Witnesses' organisation had been preaching subversive doctrines, which the

Government believed were calculated deliberately to destroy national morale and hamper the war effort.

Members of Jehovah's Witnesses had gone from door to door spreading disaffection and advocating disloyalty.

"Their talk is the talk of madmen," he declared. "Their doctrines are a hotch-potch of the Scriptures with cunning interpolations made by their master-mummer, Rutherford."